2: Jochelson E-5 (1884-1902) 1933 Yakut.

comfortable, has a window above it, and is within the range of the cold wind from the open entrance door. During a wedding it is occupied by the owners of the house and their nearest relatives; here also are seated honored guests when the *billirik* is already occupied. The *billirik* and the *bastyñ uña oron* form the "venerable corner." There a table stands, over which, under the ceiling, is a small carved and decorated shelf, called *holloruk*, on which are icons and images of saints painted on boards, to which wax candles, decorated with ribbons, beads, and other pendants, are affixed; or an embellished oil lamp is hung in front of the images. There on Sundays and holidays, headed by the hosts, the inmates and guests gather for prayer, so that this corner is transformed into a kind of chapel. During the prayers, the people stand in front or at the rear of the group, in accordance with their age and position in the community. They bow, cross themselves, hold lighted candles, and burn incense. In Fig. 20 may be seen a brass picture of saints fastened to a board surmounted by crosses. The ancient name of the *bastyñ uña oron* was *kōhūl olox*.

No. 5, the bank opposite the fireplace (No. 9) called *kātāharin*, is the family sleeping place above which there is no window.

No. 6, *kănčiărā olox*, is also called *xañas billirik* (left *billirik*) where adult girls (daughters and relatives) sit, work, and sleep. *Kănčiāra-jon* means young people in general.

No. 7 is called *xañas oron*. It serves as a sleeping place for female laborers or servants and grown children of both sexes. On this bank, hidden by a curtain, the bride sits during the three days' wedding festivities.

No. 8 is called *isit oron* (bank for cooking and other household vessels, from *isit*, kitchen ware).

Over Nos. 7 and 8 is usually a shelf called *dolbūr*.

All the banks beyond the *kātāhārīn* are regarded as belonging to the women of the dwelling. When facing the entrance, inside, the male half of the house is to the right and the female half to the left. The *kātāhārīn* (No. 5) or the family sleeping place and all the banks of the female half are supplied with calico (in former times, leather) curtains which are let down during the night.

From the Russians the Yakut adopted the use of tables and tabourets. Illustrations of models of such furniture may be seen in Fig. 21. The table is usually much lower than our tables and the tabouret is as high as the table. The table with refreshments on it is placed before guests sitting on the banks (*oron*) described above. The Yakut name for

[½ cf. p. 136, category 116 -- ANALYST]

2: Jochelson E-5 (1884-1902) 1933 Yakut

713 similar to that of the Yakut. A bow is illustrated in Fig. 59 and a hand and arm protector in Fig. 60.

701 411 Yakut warriors (*sāpi, sāpi kisila*) were usually mounted horsemen (*minjār*), but there were also foot soldiers (*satÿkisila*). Their weapons (*sāp*) consisted of a light bent bow (*sā*), a quiver (*kāsāx, sādax*), and arrows (*aya*)[1].

326 614 757 789 562 *Social Position of the Yakut Blacksmith.* The Yakut blacksmith (*ūs, timir ūsa, timirjit*) has the same rank as a shaman (see p. 107). According to one tradition the forefather of the Yakut, Elliei, was the first blacksmith. Another traditional blacksmith, named Chyky, was the teacher of warriors. He forged weapons for them and gave advice. Smithing and iron mining are inherited in certain clans. Some clans are composed of miners and iron founders, while others are smiths. The Yakut believe that blacksmiths are able to cure sick people by natural means and not through the assistance of spirits, as do shamans. They are regarded as clever, intelligent, and experienced. A blacksmith of the ninth generation is believed to possess some supernatural power. Such an individual has no fear of evil spirits and can forge the iron pendants for a shaman's garb without danger to himself. Spirits are generally afraid of the rattling of iron and the noise produced by the smith's bellows. It is of interest to note that there are no women blacksmiths, while, on the contrary, women shamans, called *udahan*, are believed to be more powerful than men shamans.

326 [554] Among all Siberian natives the blacksmith ranks high. His vocation is not regarded as a trade which may be learned by any one but as a divine gift. He is protected by special spirits. Among many African tribes the blacksmith is represented among the officers of the court. In Shugnan and other places in Pamir, the blacksmith's art is regarded as a gift from the prophet David. He is more revered than the *mulla* (literate man who is able to read the Koran). His assistants as well as any onlookers must show respect to the master and his implements. The blacksmith must be clean spiritually and physically; he must avoid evil thoughts and deeds and must wash before beginning to work. [778] The smithy is venerated as a place of worship and when there is no special building for prayers and social gatherings, the smithy takes its place. During communal feasts the anvil is treated with sour milk.[2]

[1] Arrows had names differing in accordance with their shape and material: thus, *kustuk*, a single pointed iron or bone arrow; *cyca*, a bifurcated arrow; *onohos*, a spear-like bone arrow; *maltar onohos*, an arrow with a rounded head of bone or wood, used for squirrel hunting that the skin may not be defaced.

[2] Sarubin, J., Légende du Sugnan sur le premier Forgeron (*Bulletin de l'Académie des Sciences de l'USSR*, Series 6, Vol. 20, Part 2, pp. 1165–1170, Leningrad, 1926, in Russian).

10: Bush--300 [4] T-3 (1865-67) 1871 Yakut
116, 771, 778, 782, 824

"Their religion was very similar to that of the other Siberian tribes, though they did not worship carved idols like the Tungusians. They offered sacrifices to one great invisible God, of whom each tribe had an image, with a stuffed bag for a body, surmounted by a huge hideous head. All trees they looked upon as sacred objects, and uncommonly fine ones they used to decorate with various trinkets."

12: Galitzin -- 147-148 N-2 (no date) 1853 Yakut -1-2
116, 224, 774, 825, 778, 782

"The Yacoutes have for the bear a kind of superstitious fear: they believe that in this animal the spirit survives the body. In spite of this, they do not scruple to shoot a bear and to eat its flesh, but it is by observing certain forms which they suppose have the power to turn aside the witchcraft. Imagine some Yacoutes travelling, and in crossing a forest that they should meet a bear. All begin by taking off their caps, lavishing upon him many salutations, and calling him by the name of toïone (lord) of worthy old man, of good father, and so on. In the mean time they beseech him, in the most humble terms, to allow them to continue their journey, assuring him, that instead of forming any bad design against his lordship, on the contrary, they entertain the greatest respect for him. But whilst addressing these fine words to the animal, our cunning Yacoutes go forward, choose a tree suitably situated, in order to be safe from behind, and then shoot the animal dead. This first point settled, they make haste to skin it, and having cut it into pieces without breaking the bones, which they put aside (it will soon be seen for what reason), they cook the said pieces. During the preparations, a man of the same party has taken care to knead, with clay lightly moistened, a little statue representing Boënai, the Great Spirit. The meat being cooked, the caldron is raised in addressing a prayer to Boënai and to the spirit of the forest. According to the belief of the Yacoutes, each forest is placed under the direct influence of a spirit. They then sit down round the smoking soup, and each of the guests takes care to pour on the

fire the first spoonful of gravy. Then the feast begins. While it lasts, the guests often apostrophize the ghost of the bear which they have thus dispatched. 'No,' say they, 'don't believe us capable of having perpetrated such a murder. Among us, poor Yacoutes, the art of making guns and deadly balls is unknown. They are either some Russians or Toungouses who have done the evil deed.' After the repast the bones of the animal are carefully put together, wrapped up with the idol in a piece of birch-tree bark, and then hung up to a tree. "You see it well,' they go on repeating during the [148] ceremony, 'far from being murderers, it is on the contrary we who gather together here the bones of this bear killed by others!"

15: Popov -- 259 E-3 (no date) 1933 Yakut
116, 326, 756, 562, 778

"The tools used in the preparation of shamanistic paraphernalia become sacred among the Dolgans [RCH: nomadic tribes of Yakutized Tungus] and before the anvil can be used again for secular pruposes it must be smeared with fat of a wild reindeer. The latter is used also before forging to insure the anvil against cracking, for if an anvil is broken during the work it is considered a bad omen for the blacksmith. In general all old blacksmith tools are revered as sacred objects. They are transported on special spotted reindeer which are called 'the reindeer of the anvil', and a woman, being unclean, cannot ride on these reindeer."

39: Jochelson E-5 (1888-97) 1906 Yakut

415 532 778 756 322 Neither in the engraving and carving on the wooden kumiss vessels, nor in the embroidery on the leather and birch-bark vessels, do we find any realistic representation of animals or objects. Realistic art was evidently not known to the Yakut in the past. SĀROSHEVSKI remarks that the old-time Yakut considered it a sin for any one except shamans to carve human figures from wood. The shamans carve these roughly of wood, which represent "guardians" or evil spirits, for use in religious ceremonies, and they are not regarded as harmless to ordinary [524] folk. I saw figures of cows and horses carved from wood or birch-bark, to be used by children as playthings, but there were never any dolls among them. Some Yakut living not far from [321] the Russian town of Yakutsk carve from ivory, among other things human figures; but I consider this to be a rather inartistic imitation of the carvings of neighboring tribes.

415 531 532 The only attempt at realistic reproduction in the ornamentation of kumiss vessels is to be found in the carving of horses' hoofs. Thus the feet of the three-legged goblets are often carved in the shape of horses' hoofs (Plate XXII, Fig. 2). The mouthpiece of the kumiss churning-vessel likewise often has the form of a horse's hoof. Even in a conventionalized form we do not find the representation of an animal or human figure, not even that of the horse, which forms an object of their animal cult; but, judging from the Yakut names, we do meet with conventionalized representations of parts of the human body.

Thus No. 13 (Fig. 8) is called *tonohos oyū*, that is, "vertebral ornament," and represents the spine or neck vertebra.

No. 15 is called *tyñyrax oyū*, which means "nail-ornament," and represents human nails.

No. 16 is called *tarbax oyū*, which is "finger-ornament," and is a conventionalization of the human finger. On birch-bark vessels we find the same ornament embroidered in horsehair (Plate XXII, Fig. 4), and it is then called *tarbaxtȳ tigī*, which means "finger-embroidery."

44: Gilder --190-191 J-2 (1882) 1883 Yakut
116, 634, 778, 782

"The fifth day after leaving the Kolyma we crossed the divide between that river and the Indigirka, and here, by the roadside, upon the crest of the mountain, stood a cross which marks the dividing line between the police districts of the Kolyma and Werchojansk. . . . [191]. . . The cross was hung with bits of cloth and ribbon and bunches of horsehair, and in some of the many cracks that seamed the venerable structure were copper coins, all gifts from previous travellers, to charm away any prospective evil that might attend so great a change of residence. Each member of the party contributed something to this curious collection--the old man a leaf of tobacco, Nányah a ribbon from her brown tresses, while I tied a few hairs from the tail of each horse in our train to one of the sticks that stood in the snow near the cross and from which waved many similar offerings to the idols of the Yakouts and Siberia. It was to me altogether a strange and interesting spectacle, this weird cross, with its ribbons and horsetails waving in the breeze from the summit of a Siberian mountain; the sudden transition from devotion to levity upon the part of my companions as they turned from their prayers to participate in the rites of the savages and decorate the cross of the Christians with the emblems of idolatry--all this was equally new and impressive."